The Inquirer

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NO EASY ANSWER

IT is impossible for an intelligent person to spend any length of time upon a study of the New Testament without coming upon major questions of meaning. Did Jesus of Nazareth, for instance, proclaim himself the Son of God ? Even if he did, what is meant by the Son of God ? It is taken for granted by nine interested people out of ten that there are simple answers. There are not, and this makes nonsense of the dogmatic statements about the divinity of Christ.

Highly intelligent men have spent a life-time studying the New Testament and have given different answers to the above questions. They belong to different branches of the Christian Church and some to no branches. It seems that there should be a decent scepticism about certain conclusions thought to be drawn easily from the New Testament.

Does it matter ? Since there is so much controversy why not shrug the whole business off and go about one's daily affairs as if such questions did not exist ? For many people this is not possible. It is not possible intelligently to ignore the facts of life peculiar to a Christian environment, and the whole of the Western world belongs to that. Imbedded within the civilisation of the West is the figure of Jesus of Nazareth, and a few men all the time, and many men a fraction of the time will want to know something about him. The central fact of the Christian religion cannot just be ignored.

The Claim

A book of particular interest about the nature of Jesus, and in another way about the general nature of religion, has recently been published. It is : "*God, Christ, and Pagan*", by M. I. Boas, Allen and Unwin, 25s. Dr. Boas was born in Holland and has been practising psychiartry in the U.S.A. since 1940. He has spent a long time studying the New Testament, and interpreting general religion from the experience of a psychologist.

To the question, did Jesus claim to be the Son of God he answers, No. One of his most conclusive reasons is the attitude of the disciples to such a possible claim. Would for instance Luke have written of Jesus in the following manner if the disciple had thought Jesus to be the Son of God ?

"How God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him." (Acts 10, 38.)

This, says Dr. Boas, is hardly a description of a man who claimed to be God.

He quotes other similar passages. There are many others that Dr. Boas does not quote.

But since Good Friday is approaching with the remembrance of the Crucifixion it is pertinent to note the points the author makes upon this subject. It is unlikely that the three disciples would have fallen asleep three times in the garden of Gethsemene if they had believed Jesus to be God. And it is unlikely that poor Judas Iscariot would have betrayed Jesus if he had known him to be God. In what light would it put Jesus if, possessing omniscient knowledge, he choose Judas as one of his intimate friends, actually sending him out on a mission of conversion, knowing he would eventually betray him—with awful consequences to the disciple ?

The Absolute Argument

Dr. Boas uses a crushing argument to which there seems to be no reply about the alleged claims of Jesus :

"... the strongest point against the thesis that Jesus was divine, and knew himself to be such, is the fact that if the latter is so, then by far the greater part of the meaning of the gospels—the first and deepest part—is swept completely away. Either Jesus was a man, a man like ourselves, one having no certainty that he was superhuman or god-like, much less that he was god himself, in other words a man who suffered as we suffer, who went to death with no more certainty about the hereafter than we have, no more certainty about resurrection than we have, in short, a man who knew death as we do ; or Jesus knew from the first that he was divine. In that case the trial was a farce, his suffering, his humiliation a make-believe ; his behaviour was never great in our sense of the word. Either Jesus suffered as we suffer and his career, superhuman only in its humanity, is comparable to our own, or his ideals are unreal and shadowy."

For Unitarians

To those to whom this argument is absolute Dr. Boas has much to say in the understanding of Jesus, particularly as to how the myths arose about him, and particularly as to how these came to be imbedded in the extraordinary works of the Gospels. For—as he points out—innumerable lives of Jesus have been written, but not one can begin to approach the gospels in their depiction of the enigma of Jesus. The men who compiled the gospels were extraordinary men.

Dr. Boas too has much to say at the beginning of his book about the psychological depths of religion. All religion is in some sense "pagan", but the highest religions have this—with its tendency to superstition—under control.

Dr. Boas has written a book of particular interest for Unitarians.

TAKING OFF THE MASKS

By John Hayward

(The following article is taken from a much longer one which appeared in the October, 1960, "The Unitarian Christian", an American Unitarian journal. The title of the article as given in the journal is, "The Unitarian as a Cultural Being".)

I WOULD like to try to spell out what I mean more concretely by the "blessing" of the poor in spirit and also the meaning of the obligation of the church to humble the proud. I must first lay before you, as ground work, three articles of faith that underlie the conclusion to which I wish to come. The first article of faith is that all the energy in us and in the world around us is best expressed by the ever-abounding concept of the Love of God. This love, this energy is not just force, it is force taking form. The puppy doesn't run anywhere for his supper. He runs to his mother's side. The plant grows to its appropriate size and shape. It doesn't grow in general. Even the electrons dance in a circle, and Man with his myriad dances, his forms, his shapes, his activities, yearns toward a harmony and a proportion and a relatedness. Now this pressure of love is in all things everywhere. It is irresistible, it is undeniable, and this is why even in our worst moments, in our greatest times of impoverishment, the urge to create is always a small fire burning. This is not something you can turn off; by virtue of being alive you inherit this glory, this obligation, this burden.

A basic anxiety

Second Article of Faith: (when I say article of faith I mean a combination of observation and reasoning and faith, never faith alone). We are born to suffer, to decay, and to die. This is a basic anxiety which no science, no art, no religion will ever fully remove. We cannot help being anxious for the fact that every life *must* include a good deal of suffering; that every life, just about the time that its powers seem strongest, goes over the top of the hill and must decline and decay; and finally that every life must be lost. This breeds within us a tremendous and, I think, ultimately ineradicable anxiety. These two articles of faith make an interesting contrast. On the one hand there is the knowledge of creative goodness all around us, the knowledge that we ourselves must participate in it; on the other hand there is the equally sure knowledge that the whole thing, as far as each of us individually is concerned, is to fall to pieces, all to be lost, all to be wiped out. We have no assurance of immortality. We have no assurance of resurrection.

A man must choose

Third and final Article of Faith: We are also free agents, people capable of choice. To be sure, choices are always hedged around by all kinds of conditioning. Our choices are not absolute, but finite. Our most important choice is whether we shall be more responsive to the love of God and the urge to be creative, or whether we shall be more responsive to the demands of anxiety. Shall we take risks or shall we yield to the demands to build up hedges and fences and battlements and towers to protect ourselves against suffering, decay, and death? It is my observation both inward and outward that most of our energy is put toward the allaying of anxiety. Most of our energy is simply put toward the securing of life against those forms of evil from which in the long run we can never be secure. Too small a portion of our life is a flowering of the Love of God in us as our own love, as love that has to be brought out, has to be produced because we can't help ourselves. We have been able to shut that love off to a tremendous degree by virtue of the great pressure of our anxieties. Now, what does the church say on the basis of these articles of faith?

The church looks at its people and realizes that all of them, the competent and the incompetent, are living what Thoreau called "lives of quiet desperation", and the church says to those who feel consciously impoverished, weak of soul, empty of courage, unimaginative, unknowing, bereft, spending most of life in the rat race doing that which does not satisfy, or, as the Bible says, "giving your labour for that which is not bread"—the church says to them, "blessed are the poor in spirit for theirs is the Kingdom of heaven", "Blessed are they that mourn", "They that sow in tears shall reap in joy!" By this "sowing in tears and reaping in joy" I am not referring to future life, though possibly that is the original meaning of the biblical reference. I am referring to a basic dynamic in human life. There is one condition by which those who are impoverished can reap this blessing—that condition is that they open themselves, that they take off their masks, that they drop their defences. Our anxiety is so great, and our intuition of personal impoverishment is so ineradicable that we have put up masks, not only to hide from ourselves this impoverishment, but above all, to hide it from other people. But you cannot talk through the slits of a mask. So the religious concern here is that the defences be dropped, that the church be a place where, if a person feels miserable, if a person feels inadequate, it is not un-Unitarian to say so—especially for the minister to say so. This is the hardest thing for a minister to do because the minister is a professional man upon whom others must lean, and there are usually only one or two in the congregation to whom he can really talk.

Remove the masks

There are two ways of dropping the mask which the church must cultivate, two ways in which the mask is taken off whereby the Love of God which is truly in you and which yearns to come out, can be released: one of them is in prayer and the other is in person-to-person candour. There are times when the groanings of the heart are too deep and too painful even for words. These groanings, just by being uttered are the most elemental forms of prayer. These are the opening of the soul; it is to say before the face of God, "I do not know who or what I am, or what I can do, but I offer myself before you and I know that you know". The Rabbi was standing at the window when he saw one of his students in great distress rushing across the public square, coming to ask him an agonized question. This young Jew ran up to the top floor, into the Rabbi's study and said, "Rabbi, Rabbi!" The Rabbi held up his hand and said, "I know, my son; and don't you think *God* knows."

The other way of taking off the mask is in the candour of person to person, and this, I am sure, all of you have experienced. When you took off your mask and when you really told another person how you felt, do you remember how he took his off and he told you in return how he felt. It may be that the conversation was largely miserable, but the result of it was healing. Such communication means a revival of power among people, especially among the powerful people whose masks are very thick and very firmly tied on. This kind of candour can release all kinds of power which is otherwise blocked. What is even more important, this kind of candour builds a floor under misery so that a person no longer feels suspended over a bottomless pit.

Jesus died in gratitude for the Love of God, a gratitude which was much stronger than any disappointment he may have felt for the perfidy of man. In fact, he saw a love of God still resident in the betrayers who sat around the table with him. The measure of a man's faith is seen at the time that death surprises him, when he is still able to utter forth a song of praise. What was the last thing that was done at the Last Supper? Before they went to the Mount of Olives and the Garden of Gethsemene which was the place of pain and suffering, they sang a hymn, they uttered forth a song of praise and gratitude, and they sang it together.

A LAYMAN'S DIARY

February 12 (Sunday). In their religious programme *Meeting Point* tonight, the BBC presented a thoughtful triangular discussion on the causes of crime, between the journalist Paul Johnson, an anonymous consultant psychiatrist (how pointless this anonymity is, reducing the medical profession to a blur of fleeting voices and faces?) and Mr. George Lyward. I imagine that Mr. Lyward dislikes public appearances, which is a pity;

the work he is doing in Kent at his unique home for "unsociable" adolescent boys deserves to be known more widely than it is (especially by the John Connells of this world). Tonight's discussion, groping, searching, undogmatic, *concerned*, showed what a tremendously complex matter it is to diagnose the root causes of anti-social behaviour, and what an even more complex task it is to create, in the anti-social (or simply non-social) personality, the desire to conform to society's standards of behaviour. Very often the "hardened" criminal is in fact an adult in appearance only, whose personality-development has got stuck at a childish stage: if society reacts with methods of revenge and terror, the chief effect will be to delay still further the maturity of the personality (a maturity which it is hard enough for the individual to achieve, even in a favourable environment).

Mr. Lyward has been too modest or too self-critical to embody his philosophy in a book, but *Mr. Lyward's Answer*, by Michael Burn (Hamish Hamilton, 1956), is the next best thing; it is the work of a competent journalist with an eye for the "human-interest" story, refreshingly free from psychiatric or social worker's jargon—not a sibling in the place. It is one of the most encouraging books I know on the perfectibility of human nature.

★

February 13. The only Unitarian churches I have belonged to have been mere youngsters of twentieth-century origin, and I have often envied the members of our older chapels, who can trace the spiritual ancestry of their congregations back over two, or nearly three, centuries. At our church fellowship meeting tonight, Mr. Trevor Watkins described the absorbing history of Newington Green Church ("Erected A.D. 1708: Enlarged A.D. 1860", as it proudly proclaims in bold capitals above the entrance door). The enthusiasm of some local historians can have a slightly damping effect on their hearers, but Mr. Watkins has the gift of making his audience feel that they are partners with him in the search for clues tucked away in court records, church account books, century-old correspondence, and Somerset House probate grants. How splendid to belong to a church that for 50 years in the eighteenth century had a "Morning Minister" and an "Afternoon Minister" (did they ever meet for lunch?), a church that has links with Harvard University, the Royal Society and the Bank of England, a church which once had a minister who published a work called *Unitarianism Abandoned*. And I wish I had been one of the 16 members of the Newington Green Conversation Society (1842 to 1867), which was founded by Andrew Pritchard, the pioneer in microscopy, to achieve "a free interchange of sentiment and opinions, by which each party might derive improvement by avoiding discussion and debate, which in small assemblies often evoke angry feelings." (I hope Lady Mayo won't suspect me of having made these last words up; I promise that they are what Mr. Pritchard said, and I'm sure Mr. Watkins will bear me out!)

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One prominent member of Newington Green Church was Samuel Sharpe (1799-1881), the banker and Egyptologist, whose two daughters, Matilda and Emily, took a leading part in the launching of Channing School. Last year I recorded that I had heard a fascinating talk at the London Laymen's Club by the Rev. Tom Dalton about the Sharpes and their connection with Channing, and I expressed the hope then that his words would find their way into print. Mr. Dalton has just presented me with a copy of his *Channing School*: 1885 to 1960 (Castle Cary Press, Castle Cary, Somerset: 2s. 9d., post free), which is a quarry of entertaining anecdotes, pictures and social history, and will be of interest to many who, like myself, feel rather guilty at knowing so little of the origins of this enterprising school. The illustrations are excellent, and include a full page reproduction of an advertisement for the school in *The Christian Life* of 1st December, 1888. Shorthand was 5s. extra; a seat in chapel cost 3s. 6d. a term, Chemistry was taught by a F.R.S., and Modern Languages by a lady called "Fräulein Johnson".

There is much in the book about Matilda, whose individuality is well captured (rather like an *efficient* White Knight, if you see what I mean). She travelled much in trams and omnibuses, carrying a big leather bag full of booklets of an improving nature, which she presented to strangers. "Whenever some fresh idea came into her mind that she wished to remember, down would go her hand into the bag and out would come a postcard from the many packets she kept there. Quickly, she would write down the idea and, addressing the letter to herself, either at school or at home, would pop it into the nearest postbox". She once said to Miss Jarvis, the first Principal, "My dear, I couldn't possibly have started Channing House if postcards had not been invented".

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February 15 (Ash Wednesday). A clergyman has complained in a letter to the *Church Times* that each year, when he tries to obtain copies of the Commination Service, he is always told, "Temporarily out of print". I must have endured at least five annual Commination Services when I was at school: since then, it is true, I have never smitten my neighbour secretly, neither have I removed his landmark, but apart from that I don't think they did me much good. During the war I once heard the Rector of Oswestry, Canon E. Moore Darling (who will be well known to readers of the *Countryman*), say to his congregation on Quinquagesima Sunday, "Next Wednesday being Ash Wednesday, it is my duty to conduct the Commination Service here, according to the Rubric. It is a dreadful service, I hate taking it, and I hope none of you will come".

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February 18. Tottenham Hotspur have gone one better than Monica Furlong. In BBC *Grandstand* this afternoon Sam Leitch, rhapsodising over the Spurs' Cup win over Aston Villa, said that their playing style had been "half ballet and half Pythagoras".

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AUSTRALIAN COMMENTARY

By Tom Wardle

WE in Australia will be much later in seeing copies of the New Testament of the new English Bible to be published by Oxford and Cambridge University Presses in March, but preparations are in hand for the celebration of the event and the widespread distribution of the new volumes.

Prompted by a plea of the General Assembly of the Church of Scotland in 1946, the New Testament is the first section of the new translation made by a joint committee of Protestant churches in the British Isles under the chairmanship of Rev. Professor C. H. Dodd, the Congregational theologian and Biblical scholar.

The new translation of both Testaments and the Apocrypha is being made directly from the original languages; three panels of translators have been at work advised by a group of literary experts. Professor Dodd says that the object is " to secure that the language used is not only the English of the present day, but (so far as possible) the best English of the present day ".

It will be interesting to compare this New Testament with the Phillips' translations, which while vigorous and contemporary, take frequent liberties with the text.

I gather that when the English Revised Version of 1881 was published there were queues at the London booksellers. Is that likely to happen again ?

Third World Assembly

Preparations are now well advanced for the Third Assembly of the world Council of Churches which is to be held in November and December this year at New Delhi.

This is the first time a world assembly of the WCC has been held in Asia. Observers from the Roman Catholic and Russian Orthodox Churches will attend.

One of the most important pieces of business at the conference will be the merging of the WCC and the International Missionary Council. This is symbolic of the end of " missionising " in the sense of the evangelising of Asia and Africa by Europeans, and a recognition of the equality of standing of " native " churches. Asian Church leaders will themselves figure large in World Council affairs from now on.

Typical of the activities now being sponsored by the WCC in Asia has been a recent series of seminars in Delhi on " the Hindu view of man " given by Hindu lecturers to Christian ministers and lay leaders. The Burma Christian Council also organised a similar study of Buddhism for representatives of Buddhist, Anglican and Methodist youth organisations.

It seems clear that the International Association for Religious Freedom and Liberal Christianity ought at least to have observers at New Delhi in November. And arrangements ought surely to be made for Rev. Margaret Barr to go from Kharang.

Fire

I wrote in a recent *Commentary* that I was puzzled by the clumps of " inexplicably " dead trees one sees when driving through the Australian bush country. They are inexplicable no longer. On our New Year's holiday trip to Adelaide we saw mile upon mile of blackened stumps of trees surrounded by fresh young vegetation. They were the remains of disastrous forest fires which had swept through Victoria. On the same trip we saw a number of grass fires blazing wickedly over acres of land.

Now this past month a terrible blaze has destroyed a complete township in Western Australia—houses, cars, hospital, school—all went, and great stretches of timber were destroyed.

Religion in Schools

Members of the Union for Social Service now making enquiries into the state of religious education in British schools may be interested to know that in Victoria teaching in what is called " Christian education " is not given by State-employed teachers. It is provided by voluntary teachers or ministers who attend at specified schools for half-an-hour per class per week!

These teachers have to be accredited by the Council for Christian Education which is recognized as the appropriate credentials authority. Ministers and teachers must not disclose their denominational identity and cannot give denominational teaching.

The syllabus is agreed between the denominations comprising the Council and is indeed exceptionally good; more liberal and more geared to the child's growing understanding than is the Cambridge one for example.

This trivial amount of time spent on " R.I." in Victorian schools does mean an extra teaching responsibility for Sunday Schools. Whether this is as it should be is probably the point at issue behind the Social Service Department's enquiry.

Peace Brigade

I see that the idea of a world Peace Brigade has been put forward again. It was at the triennial meeting of the War Resisters' International at Gandhigram in India, attended by Danilo Dolci, Michael Scott, Jayprakash Naryan and others. The plan is for a voluntary body of people ready to accept working assignments in tension areas, something like the Friends' International Service, but open to anybody.

A NEW ADVENTURE

NEWPORT UNITARIAN CHURCH

By J. R. Sturges

IN the centre of the Isle of Wight is its ancient capital the town of Newport and there, in the High Street, opposite the County Hall, is our Unitarian Church. The date of its origin is unknown but like many of our ancient congregations it probably began in 1662. The Rev. Robert Tutchin, Vicar of the Parish Church was ejected and Calamy mentions that " he was so beloved by the inhabitants of the town, that when he was turned out they allowed him the same stipend as when he was their minister, so that they paid two ministers to the day of his death and then interred him in their church ".

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The earliest building was in Pyle Street and it was already in use in 1728 when a Baptist trust-deed was drawn up which had among its signatories people whose descendants were still members until very recently. In 1774 the congregation moved to the High Street and a new building was erected. It was considerably enlarged in 1825 to provide much needed additional accommodation for a growing congregation. This took place during the very successful ministry of the Rev. Edmund Kell who was later minister at Southampton, where he built the Church of the Saviour. By this time the Newport congregation was largely Unitarian and had been since the ministry of the Rev. John Sturch (1751-94) who was the author of one of the first historical accounts of the Isle of Wight. Another of its ministers was the Rev. Robert Aspland, later editor of the " Monthly Repository and Christian Reformer "—tutor of Hackney Unitarian Academy and from 1825 to 1830 was Secretary of the British and Foreign Unitarian Association. It is interesting to note that when he first visited Newport as a candidate the journey from London took two days. He seems to have been impressed by the congregation finding them " Liberal, candid and inquisitive " and he was assured " that he might go from the highest pitch of Arianism to the lowest pitch of Unitarianism" without giving them offence. Alexander Gordon wrote of Aspland that " his knowledge of Nonconformist and Unitarian biography, the result largely of his own laborious researches, was singularly wide, minute and exact. He combined in a remarkable degree the cultured tastes of a bookish divine with the tact and experience of the man of affairs."

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There have been many devoted ministers at Newport and in recent years the Rev. Clarke-Lewis, Gordon Cooper and W. J. Carter have faithfully served the Newport congregation.

Like many of our causes Newport has included among its members many distinguished citizens. Several of its members have been Mayors of Newport and one was Member of Parliament for the Island. A former Chairman, Mr. W. A.

Christy has served as a County Councillor, a Justice of the Peace and twice as Mayor of Ryde. His wife, the present Chairman is a member of the County Council, and a predecessor, Lt. Col. S. Chatfield-Clarke, was an Alderman for many years and will be remembered for his long service as Treasurer of the General Assembly.

Last summer Newport suffered the loss of its much loved minister Rev. W. J. Carter. During his illness when in hospital in Portsmouth, he was regularly visited by a young layman who was a member of the Portsmouth Church. They became friends and the layman, Mr. Derek Stirman, was encouraged to make application for admission to Manchester College, Oxford. Upon the death of the Rev. Carter it was decided to ask Mr. Stirman if he would serve as Lay Pastor at Newport for a year before entering College. He willingly accepted the challenge, gave up his job and is now working hard at Newport, where the congregation have faithfully rallied to his support. It is hoped that he will continue at Newport during every vacation and when he qualifies will settle there.

The Newport congregation now face the tremendous task of the restoration of their old building so that it may continue as a centre of Unitarianism in the Isle of Wight.

CHURCHES AND MINISTERS

GOLDERS GREEN, LONDON

PROFILE

The Minister—The Rev. Magnus Ratter

MAGNUS RATTER is back from Cape Town, where he was minister from 1949-60. He has now undertaken the ministry of All Souls', Hoop Lane, Golders Green.

He is a native of the Shetland Islands and was born some sixty years ago. At an early age he entered a very orthodox Baptist Church and studied vigorously at night for the African missionary field. But he met the late Rev. Raymond Holt, of beloved memory, and under his influence and that of Mrs. Holt became a Unitarian. At the time he was "second in command" of a chocolate factory; he gave that up and joined, in 1921, the old Pioneer Preachers in London. In 1923 he went to Manchester College, Oxford, and left there to become the minister, in 1926, of Peckham church (destroyed during the war).

He soon began to travel and went to Germany. He became widely known among the German Unitarians, and much later, after the second world war, when he went back to Germany and the Unitarians again, the value of his work was recognised by the Home Office who financed his last visit.

He was then the District Minister in London. He had come to London in 1944, and his first meeting there was held in Woolwich, not around a table but underneath it because the bombs were falling.

The Reverend Magnus Ratter

He has followed adventure in his own way. He went to India in 1930 and he made the Khasi churches known to the English Unitarian public. In India he was offered the post of Friendship Messenger of the Unitarian Church to the Brahmo Samaj (the Unitarians of India). This he refused and returned to this country in 1932. Eventually he settled down at Rawtenstall in Lancashire. He exchanged pulpits with an American minister and was one of the first to do so. Later he went on a short visit to the U.S.A. again.

His life-long enthusiasm has been Albert Schweitzer. Long before he went to college he had discovered the great man, long before other people had done so. He was the first writer in English to write a biography of Schweitzer, and this went into a second edition in the U.S.A.

Magnus Ratter is original, artless and beloved. He follows his own way with no other thought than it is his way. It is said of him that he read Thomas Carlyle as a boy in a Glasgow tram-car; he has been reading, thinking and working in a Carlyle manner ever since. There are depths in him that touch human compassion sometimes out of reach of other people. It is this capacity, with the itch for organisation left over from his chocolate factory days, that enables him to make a specially personal contribution to the Unitarian ministry.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Crisis

Sir: I am venturing to write, as President of the Southern Unitarian Association, to you with a view to bringing to the notice of your readers the serious crisis which confronts our congregation at Newport, Isle of Wight. The church building has got into a serious state of disrepair, and an estimated expenditure of £3,500 must be raised if it is to be put in good order. This is the estimate of an architect who is himself a Unitarian and interested in the cause. The premises, both of church and school must be entirely re-roofed and a completely new heating system installed. The sum in question is quite beyond the resources of the local congregation, and unless generous help is forthcoming from outside yet another of our very deserving causes will, I fear, have to suffer defeat.

Since the deeply regretted death of the Rev. W. J. Carter, a young layman of considerable promise from our church at Portsmouth has undertaken charge of the congregation as student pastor, and there is real promise that if only these structural difficulties can be overcome there will be a bright future before the church. It is the only Unitarian cause on the Island, and it has played an influential part in the life of the island community for many years past. There must be many friends on the mainland to whom it is well known, and it is earnestly hoped that many will respond generously to the appeal that is being issued. I would warmly commend the cause to all who may be moved to help in any degree, and contributions may be sent to the Treasurer of the Appeal, W. A. Christy, Esq., J.P., c/o 109, Castle Street, Newport, Isle of Wight.

Yours, Herbert Crabtree

New Milton, Hants.

News Review

Rebuilding at Lewisham

"Minister Plans Dancing on Church Roof" ran the headline of an article about Lewisham Unitarian Church in the Kentish Mercury. The statement, so far as it went, was perfectly true, but it did not go far enough. For country dancing on the church roof did form part of the minister's plans, but only a very small part; his principal ambition was to see the old "small hall" replaced by a permanent chapel, complete with vestibule and an entrance porch that could be clearly visible from the road.

Thanks to the architect, Mr. Kenneth Tayler, A.R.I.B.A., who gave unsparingly of his time and skill, and to the members and friends of the congregation, whose prompt generosity made a public appeal unnecessary, these hopes were soon to be realised. On 4th February

last, less than a year after the plans were first mooted, the new premises (which include an upstairs committee room giving access on to a roof garden where one *could* dance) were formally opened by the Mayor of Lewisham.

Following the opening ceremony there was a brief public meeting in the church hall to commemorate both the completion of the premises and the 50th anniversary of the church's establishment on its present site. The meeting was attended by the Mayor and Mayoress, the Vicar of Lewisham (Canon Longworth-Dames) and by over a hundred friends from other Unitarian churches in the London area, who had come to Lewisham for the Winter Quarterly of the L.D.P.A. The Chairman of the congregation, Miss A. N. Pharaoh, who, as a young girl, had herself been present at the opening ceremony 50 years before, gave a gracious welcome to the guests, and especially to Miss Theodora Durning-Lawrence, whose uncle, Sir Edwin Durning-Lawrence, had given the site to the church in 1910. The President of the General Assembly (Mr. A. L. Blake, O.B.E.) and the Mayor, both resplendent in their chains of office, brought greetings from their respective councils, and the minister of the church (the Rev. Dr. Jeremy Goring) replied.

After tea, at which the youngest Unitarian present (aged 9 months) exchanged greetings with the oldest (Mrs. Sydney Martineau), more than 80 people squeezed into the chapel for the L.D.P.A. service conducted by the Rev. T. L. Jones. It was encouraging to see the chapel filled to capacity—and also reassuring to know that present numbers will have to be more than doubled before the congregation needs to worry about a further enlargement of the premises.

Memorial to the Reverend Herbert Barnes

Newcastle-on-Tyne

As a climax to the Coming-of-Age celebrations of the Church of the Divine Unity, a public meeting was held in the Minor Hall on January 30th under the chairmanship of Mr. Herbert Dove, to inaugurate the Herbert Barnes Memorial Appeal Fund and to discuss the form which the Memorial should take.

Regretfully, it was decided to abandon the original scheme—viz., the conversion of the church gallery into a lecture theatre, mainly on the grounds of cost. Further suggestions were considered and after a very helpful and friendly discussion it was finally decided that the character of the Memorial should be two-fold:

1. Local—to perpetuate Mr. Barnes' memory in the present building, which was built under his inspired leadership 21 years ago.
2. National—related to the Unitarian community in a wider sense.

The local memorial is to take the form of a stone to be placed in the outer vestibule of the church, to match the foundation stone, and will be a simple reminder of his service to his own congregation.

The remaining funds are to be invested to provide a Book Scholarship to be awarded annually to an outgoing student of the Unitarian College, Manchester, the College at which Mr. Barnes himself was trained. As he was for many years a member of the Newcastle Education Committee, and for 21 years of the Public Libraries Committee, it is felt that such a memorial would be in accordance with his own wishes, and would benefit in some small way the Unitarian movement for which he lived and died.

Details of the scheme are yet to be worked out but, generally speaking, the books would be awarded at the discretion of the Principal in consultation with a committee at Newcastle, and are intended to help newly-qualified Unitarian ministers to form a library.

The target for the Appeal Fund is £750 and any friends of Mr. Barnes who would like to contribute are invited to send their contributions to the Treasurer, Mrs. I. Dodds, 31 Great North Road, Brunton Park, Newcastle-upon-Tyne 3. F.R.

So Simple—Collections 40% Up

The Simplex Scheme

Horwich church thought deeply and lengthily about a voluntary envelope scheme. Some were all for it right from the start, others were not too sure. Yet others were opposed in principle, to the idea of promising to give a certain sum. The experience of nearby churches was considered and the G.A. Simplex scheme was put under the microscope. And meeting after meeting discussed the subject.

After a while the committee decided to back a scheme for a trial six months. It was a home-made affair: 2¾" × 2¾" seed packets were bought for 7s. 6d. a 1,000 and forms were duplicated for members to indicate their promises, and desires as to its allocation—church, G.A. and North and East Lancashire Mission.

Twenty members were in at the launching. At the end of six months those new members joined, some adjusted the sums they had promised to give. After six months the scheme was reviewed by the committee, and was put on a permanent basis. Since then there has been another new member—and only one member has dropped out.

Only one church officer—the envelope secretary—knows the sum which a member contributes. The church treasurer knows only the total sum received from envelopes, so that strict confidence is maintained.

It was obvious at the end of the first three months that the church was going to benefit financially from its envelope scheme. But no one would have dared to forecast to what extent income would rise.

So it was something of a shock—and very pleasant surprise—when members were told at the Church's Annual General Meeting that collections during 1960 were 40% up on the previous year.

Not only the church treasurer is rejoicing. The North and East Lancashire Mission now benefits annually by over £5, and the G.A. receives nearly £6.

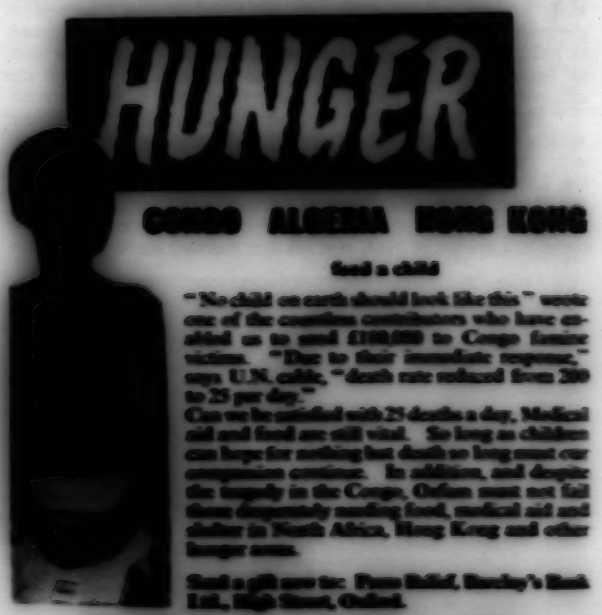
And it's all so simple, with the minimum of form-filling and expenses almost negligible. Has YOUR church an envelope scheme? Does your church realise the benefits to be gained, if Horwich's experience is typical?

Get your church committee to look at the matter again.

Going Forward

Warwick.—The last few months have seen a continuation of the steady efforts which we feel will eventually bring us success in all aspects of our chapel life. In material matters, the reconstruction of No. 31 High Street has begun to produce an increased income, regular attendance at chapel is up a little and we are grateful for Midland Union backing and assurances from the General Assembly of further help in setting our Chapel building in good order. We hope that the tercentenary Celebrations in 1962 will be doubly auspicious for Warwick Chapel. On the spiritual plane, we feel that our worship has continued to be a worthy witness, led by the dedicated efforts of our minister, particularly in the variety of sermons and addresses or Biblical and literary subjects. Special services at Harvest and Christmas made use of the literary and musical abilities of the young folk connected with Chapel families.

1961 will also see the second annual publication of a Chapel Year Book, which is widely read and circulated in the district.



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Supporters include: Rev. I. Mackellar, Rev. R. E. Child, Rev. Leslie D. Weatherhead, Rev. H. R. Mackay, Prof. D. W. Brogan.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 5, 1961

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Rev. J. H. Coram Davies
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. Sidney Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. G. E. Prentice
Billingshurst, Free Church, High Street, 11, Rev. Magnus Ratter
Birkenhead, Unitarian Church, Clive Road, 6.30 (March 12), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. H. A. Gore
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, Rev. A. J. Long, 6.30, Rev. B. Gill
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11, Rev. F. M. Ryde, 6.30, Miss J. Allen
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Rev. W. J. McEldowney
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. H. Maguire
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Friends Road, 11, Children's Service, 6.30, Mr. W. Spooner
Denton, Wilton Street Chapel, 11 and 6.30, Supply
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Dr. E. Green
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. [illegible]
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Miss M. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Rev. N. Kirkham, 6.30, Miss [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
Dundee, Unitarian Church, 51, Constitution Road, 11, Supply
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Youth Service
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Student
Gloucester, Barton Street, 3, Rev. John M. Quirk
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. [illegible]
Guildford, Ward Street Church, 11, Mr. S. R. Martin
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. [illegible]
Halifax, Northgate End, 6.30, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11, Rev. Denbigh Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. David
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. Frank Walker
Hull, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. [illegible]
Liverpool, Bootle Free Church, 11, Rev. C. A. [illegible]
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. [illegible]
Liverpool, Gateacre Chapel, 11, and 6.30, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. [illegible]
Liverpool, Hope Street, 6.30, Supply
Liverpool, Ullet Road, 11 and 6.30, Rev. H. L. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. [illegible], 6.30, Mr. J. [illegible]
London, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Miss M. K. [illegible], 6.30, U.Y.P.L. Service
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. [illegible]
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. [illegible]
London, Highgate Hill, Unitarian Church, 11, Mr. A. G. [illegible]
London, Ilford High Road, 11, Rev. [illegible], 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. [illegible]
London, Mansford Street Church, Bethnal Green, 6.30, Rev. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. [illegible]
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Rev. [illegible] (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Miss L. M. Horgood
Lytham St. Annes (Ansdell) Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Student
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wareing
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student
Manchester, Renshaw Street, Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield (March 12), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11, each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 11, Supply
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11, Rev. Harold A. Gore, 6.30, Rev. N. Kirkham
Oldham, Lord Street Chapel, 10.45 and 6.30, Student
Oxford, Manchester College Chapel, 11.30, Rev. E. B. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Supply
Park Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Rev. J. W. [illegible]
Portsmouth, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
Ringwood, Hants, The Meeting House, 11, Mr. H. Lawrence
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield, Attercliffe, 6.30, Mrs. E. D. Davies
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. P. Baker Morris
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 6.30, Mr. E. Whitley
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 11, Mr. P. J. Pitman
Southend-on-Sea, Darnley Road, 6.30, Supply
Southport, Portland Street Church, 11 and 6.30, Mr. Leonard Smith
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kimball
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30 Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, [illegible] Free Christian Meeting House, 11, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 6.30, Rev. Dudley Richards
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Mr. T. Davenport
Torquay, Unity Church off The Terrace, 11, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Youth Services
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 6, Mr. L. C. Tudor
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
West Bromwich, Lodge Road, 10.45, Mr. P. J. Spencer, 6.30, Rev. E. H. Morris
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Mr. E. E. Strachan
Wilmslow, Dean Row, 10.45, Rev. H. S. Lewis, Styal, 3, Rev. E. G. Kimball
York, St. Saviourgate Chapel, 6.30, Mr. C. H. [illegible]
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2. Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 152, Duke Street, Scarborough, West Australia.
[illegible] Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Wardle
Sydney, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
Unitarian Fellowship of Australia, 1 Gear Alley, Melbourne, C.1. Minister Rev. T. M. Wardle. Meetings as advertised.

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
Wellington, Service suspended—Enquiries—Miss [illegible], Tel. 40-272

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Clifford Walton

Clifford Walton died suddenly from cerebral thrombosis at the age of 59 on 19th February. He came from Loughborough some 30 years ago as the warden of the first Boys' Club to be opened by public enterprise in Leicester—a club which was promoted especially by leading members of the Narborough Road Free Christian Church. That appointment started for him a notable career in three distinct fields in the city of Leicester: in Unitarian church leadership and activity, as the city's first Youth Welfare Officer and as one of the leading actors and workers for the Leicester Drama Society.

He started life with few outward advantages. Beginning as a humble apprentice polishing coffins he ended by polishing roles in the theatre and sermons in the pulpit. Many there are who will carry with them, now that he has gone, precious recollections of that jovial figure, that benign temperament, that rich voice, that quixotic benevolence, those impulsive enthusiasms which were God's gifts to the world in the person of Cliff Walton.

The most intimate and moving memories of him will concern all the work he did for juveniles, those young in years and buffeted by circumstance who do not happily and easily fit into the ways of the world. There was something in Cliff Walton which made him cast the bread of his benevolence upon the waters and it did not always return. In his own home he cared for, helped and loved so many who needed the practical friendship and domestic concern which he

(continued in next column)

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 0d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
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Engagement

Walker—Ackroyd: The engagement is announced between Frank Walker, B.A., of 40, Clifton Road, Halifax, Unitarian Minister at Halifax and Huddersfield, and Helen Ackroyd, B.A., of 61, Savile Park Street, Halifax.

(continued from column 1)

uniquely gave. As a Youth Welfare Officer he was in a category all by himself. One would think that all this and his passionate enthusiasm for the amateur theatre was enough and to spare for one man. But it was not enough for him. Owing much for the start of his career to the leading members of the Narborough Road Free Christian Church, he gave to it for some 30 years a devoted record of service as a beloved lay-minister and officer.

He died suddenly in hospital but peacefully in his sleep, and in his last waking hours he was still talking of Narborough Road and the next role that he was going to play on the stage of the Little Theatre.

A.B.D.

Cinema

The critics have not taken too kindly to the new Ingmar Bergman film at the Academy, Oxford Street, "*So Close to Life*". But like most of Bergman's films, whether liked or not, it makes most other films appear trivial. The action takes place in a maternity hospital, the theme is the birth of children and the reaction of three different mothers to what has happened and is likely to happen. One mother, intellectual and neurotic has had a miscarriage and is in guilt about it. A second is a healthy, happy woman, delighted at the thought of the coming child, overdue. The third, a young girl, is having an illegitimate baby, troubled about it, doesn't want it, tried to prevent it unsuccessfully from coming, and yet manages to carry over to her predicament some of the care-free indifference of her pre-pregnant days.

This is not a popular subject yet it has more to say in terms of art and integrity, and in its own way of entertainment, than other serious films produced for serious audiences. It is beautifully acted by the caste of Swedes.

E.G.L.

For news of Unitarian Churches and personalities and views read the

UNITARIAN

Published monthly, twopence per issue, or four shillings per annum, post free. Business manager, G. Harrison, 2 Walwyn Close, Stretford, Manchester.

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